2: Krige and Krige E-5 (1928-1939)1943
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754 human being who has been killed by a witch to be his slave. The *khiḓuḓwane* is not an ordinary corpse, though witches do call corpses out of their graves in order to cut off portions of their body for medicine, a procedure that can be prevented by magical protection of the grave. Only a person specially killed for the purpose can be a *khiḓuḓwane*; when they bury him, it is only his shadow that goes into the grave; the real person has been enslaved and put in a large earthen pot or in a cave. At night he hoes for his master, cuts poles for building, or goes on nefarious errands. If you meet a *khiḓuḓwane*, you faint at the sight, and even after medical treatment your body may feel dried up, as though it has no blood.

That the fear of *ziviḓuḓwane* is very real to the Native, and backed by what is to him convincing evidence, is shown in the case of Madume. In November, 1937, Madume, a man residing near us, died. Ever since his wife's death he had lived with (*hu gaula*) a woman whom he had never properly married and, after his death, it was rumoured that he had been killed by the mother of his son's wife for the sake of her daughter, who was jealous that her husband's father should be fonder of, and show more favours to, a concubine than to his legitimate daughter-in-law. The mother of the girl had first, so it was said, wanted to kill Madume's wife, but her daughter had argued that it would be better to kill Madume himself, since he might pick up some other woman and they would have the same trouble over again. How much of this story had actually been given by the diviner and how much was sheer surmise we were never able to discover, but a month after the death people began to be afraid to go near his village at night, as he had been seen standing at his gate. The concubine, afraid to remain at home at night, went to sleep with neighbours, whence she would return at dawn to do her household duties. One morning when it was just getting light, she rose to go home. On her way she suddenly ran shouting into the nearest village and fell in a faint at the entrance. People rushed to help her and called in Madume's sister
[757] to revive her in the manner usual in such circumstances: by holding smoking chips under the nose to cause sneezing (*hu ttsemudisa*). She told them she had seen three *ziviḓuḓwane*, a man called Khishweni who had died long ago in the neighbourhood, and two children, dancing and singing on the road. From this evidence the conclusion was immediately come to that Khishweni must have been killed by the same witch as Madume, since both were walking about, and so great was the fear of going out at night that the women of the neighbourhood could not be persuaded to attend a girl's initiation ceremony which had begun before this episode.

● 775 Contact with Europeans has led to the conception of *khipogo* (spook) which must not be confused with *khiḓuḓwane*. A *khipogo* is the ghost of a dead person, but the sight of a *khipogo* does not, like that of a *khiḓuḓwane*, make one faint or dry up; it only makes one's heart jump in fright. Such a ghost can be laid by means of medicine (*diphaba*) on the grave. Children often run to their mothers with scared faces and bated breath to say they have seen a *khipogo*, sometimes even in broad daylight.

754 Night-witches can be male or female, but the great majority are female.